

The SWORD of the LORD

Edited by JOHN R. RICE.

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If I Were Young

"Your old men shall dream dreams"

By REV. R. P. (Bob) SHULER

Pastor Trinity Methodist Church, Twelfth and Flower Sts., Los Angeles

Were I young, and living in this tremendous hour of human history, with its hope and despair, its desire for peace and threat of war, its depths of sin and hope of salvation, I would preach. I would preach because the compelling hand of God has been upon me from my youth. But I doubt if I would be a Methodist pastor, great as are the possibilities in that field and much as the Methodist Church has honored me with one of the greatest pastorates within American Methodism. I think I would be an evangelist.

Nor would denominational lines mean much to me as an evangelist. I would go out for souls. My preaching and my whole program would be directed at sinning men, who have no Christ. I would proclaim one gospel, the gospel of the grace of God. I would hold up one beacon, the light of a lifted cross, using all the talent, ability and power that God has given me to that end.



Dr. Bob Shuler

I would attack sin with all the strength of my soul. I would try to be as vigorous as my Lord in condemning hypocrisy, cant, false pretension, blind guides and those who would destroy the faith of the people. But I would also try to have in my heart the same love that Christ had, even for those who falsely accused Him and put Him to death. I would never compromise my message, but I would weep as I preached the terrible truth committed to me.

I would go into the cities of America and, if possible, the cities of the world, under the auspices of any Christian agencies that would sponsor me. I would seek the support and backing of all evangelical agencies. I would accept the friendship and help of any and all who love and serve my Christ. But I would not pay the price of betrayal of my Lord for the friendship and support of any man.

If the pastors of the churches would assist and co-operate, I would be thankful. If they would not, I would take what I could get of human assistance and depend upon God for the results. I would drive straight for the goal of all gospel preaching, the salvation of souls, whether men supported me or not.

It is my candid judgment that such a course will win in any city in America today, if the evangelist is thoroughly consecrated and has ordinary ability and judgment. You do not have to knuckle in order to be God's man anywhere in any day. Those who oppose a man sent of God into a sinful city will lose thereby. God Himself will deal with them. He sent his men out when He was on the earth and He is still sending them out.

Above all, I would try, were I (Continued on Page 4)

The Day Of Great Revivals Is Not Past

By EVANGELIST JAMES V. LAMB

Eldon, Missouri

(Sermon preached at Sword of the Lord Conference on Revival and Soul Winning, Siloam Springs, Arkansas, August 11, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

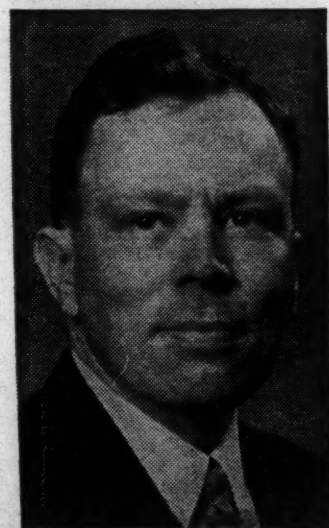
"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2:12-17, 23, 28-32.

In almost every revival that I go into, someone during the revival will come and say, "Brother Lamb, don't you think that the day of revivals is past? Don't you believe we are living in the last days and that we cannot do

much about having a revival today? Don't you believe that the wickedness is so great that about all we can do is to get a few people saved now and then; but that the day of great revivals is past? Don't you think that is true, Brother Lamb?"

I say on the authority of God's Word with all my soul this morning, that I believe that the day of great revivals is not past. I believe that God can still answer in this hour with the old-time power. True, we are living in hectic days. True, we are living in sinful days. True, we are living in days where there is wicked-



Dr. James V. Lamb

ness on every hand. But I believe that God is still able in this hour to send a great revival if we are willing to pay the price and pray through to God for the power of the Holy Spirit upon our lives.

I would not be an evangelist for ten minutes if I believed that the day of great revivals was past. I would not be a preacher if I thought that God was not able to work in this hour as He worked in the past.

I know that many revivals are like the revival that two Indians were talking about down in Oklahoma. One Indian went up to another one and said, "I heard you had a revival at your church. How did it come out? How did you like the preacher?"

The other Indian, in characteristic Indian fashion, said, "Ug, big wind, heap dust, no rain."

I know that a lot of revivals today are like that—big wind, (Continued on Page 5)

"What Shall I Do Then With Jesus?"

By the Late BILLY SUNDAY
As Preached at Richmond, Indiana, 1922

"What shall I do then with Jesus, which is called Christ?"—Matt. 27:22.

Nineteen hundred years ago a star poised above a lowly manger in Bethlehem and above the moonlit hills of Judea the angels heralded the beginning of the life of Jesus Christ upon this earth—He who came to teach us the religion of human kindness, brotherly love and repentance through faith in His shed blood.

No matter what He said or did, the Jews refused to acknowledge His claims as the Messiah. Their enmity finally culminated in the greatest tragedy that the brutality of man ever committed, or the eye of God ever witnessed—the murder of Jesus Christ under false testimony. Jealous of His popularity and rejecting His divinity, they resolved at all hazards to kill Him.

Not having the power of life and

of death in their own hands, or tribunals, they renounced Him before Pilate, the Roman governor. To stir up his enmity, they said that He was an imposter, that He had stirred up sedition and that He was an enemy of the government.

Pilate examined these charges made against Him but, being unable to prove Him guilty of any offense worthy of death, proposed that they release Him. But the rabble shrieked and screamed: "No! Away with Him! Give us Barabbas!"

Pilate's Question

Next to Jesus, Pilate is the scene, and from his lips fall the words I have taken for my text. When they cried, "Barabbas!" he turned to them and said: "Well,

then, what will I do with Jesus which is called the Christ? I got rid of Barabbas at your suggestion." (Continued on Page 4)



Rev. Billy Sunday

PERFECT PEACE

I look not back: God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him, who blots the record,
And graciously forgives and then forgets.

I look not forward: God sees all the future,
The road, that short or long, will lead me home,
And He will face with me its every trial,
And bear with me the burdens that may come.

I look not around me: Then would fears assail me,
So would the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward: That would make me wretched,
For I have naught on which to stay my trust;
Nothing I see save failure and shortcomings
And weak endeavors, crumbling into dust.

But I look up: Up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Author Unknown

50,500 Copies of
THE SWORD OF THE LORD
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LUKEWARMNESS

By EVANGELIST JOHN R. RICE

(Message given at Chicago Gospel Tabernacle, Sunday morning, January 23, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:14-19.

This is a striking and sad passage. At first glance it will seem to be rather out of place here at the Chicago Gospel Tabernacle where you have heard more good preaching than nearly anywhere else. Down through the years you have had all the great preachers here—Dr. Biederwolf, Dr. Oswald J. Smith, Dr. Walter Wilson, and many others. In many respects you have had the best opportunity of any group of people in Chicago. You say, "Talk to us about being backslidden, about lukewarmness, and such matters? Why don't you talk to the people who are modernists?" Because they do not need it like you do!

About lukewarmness Jesus said, "I know thy works." I am not talking about what I know. I am not going to preach on what I have observed or what I have read in the paper. I am going to preach what Jesus Christ said He knew about you. You will give an account to Him, He who had this written down, about how you receive the message.

If something I say does not fit you, I am sorry; that will be my mistake. I will try to make something fit you! If I miss, you will know it was not intentional! But if what I say does not fit you, you may be sure that it does fit others. May the Lord speak to our hearts.

God's Definition of "Lukewarmness"

What did Jesus say about the sin of lukewarmness?

First, notice the kind of sin it is. It is not murder. It is not adultery. It is not lying and stealing. It is just the sin of lukewarmness, not hot and not cold, not especially good and not especially bad—just indifferent.

Isn't it a striking thing that Jesus says here, "You make Me sick. You nauseate Me. You make Me vomit you out of My mouth. I can't abide you because you are halfhearted." I would think He would say that about people who are adulterers, drunkards, blasphemers. But He did not. He said, "You make Me sick because you are not hot and not

cold, just lukewarm."

This is the sin of us who are nice Pharisees, of us who are fundamentalists and ultra-fundamentalists. We are not modernists, not us! We do not care if everybody goes to Hell; but we are fundamentalists. We believe the Bible from Genesis to Revelation. We do not often open the covers but we surely believe it, don't we? Of course we do not know what is in between, but we are for it! That is the kind of Christians we are. We are these nice Pharisees who have a name that we live, and are dead; these nice Pharisees who have a good kind of religion that lets our children go on to Hell. We cannot get our next-door neighbor to come with us to church. We are good Christians, but not good for anything especially. We are just lukewarm, not cold and not hot. God says, "You make Me sick. I am going to vomit you out of My mouth."

I have thought I might preach some day on "The Distress of God." There is a good deal in the Bible about it. For example, at the time of the flood God said that the whole earth was filled with violence. The Scripture says, "It repented the Lord that he had made man on the earth, and it grieved Him at his heart" (Gen. 6:6). That is the grief of God when a whole world turned away from Him. Isn't it rather striking that there are not many places like that? Not many things grieve God at His heart, but here is one that nauseates Him, disgusts Him, pains Him, and makes Him sick. It is lukewarm, halfhearted, indifferent Christians. Oh, what a sin it is!

We have an idea that we do not have revivals because some of the churches have turned modernistic. That is not the reason! A modernist cannot have a revival. A modernist cannot start one and he cannot stop one. He does not know the pedals and the steering wheel of a revival. Modernists are not to blame that we have no revivals, but the fundamentalists are. The people who believe the Bible are to blame. The people who go to tabernacles and hear great preachers and Bible teachers, who hear the best music in town are the ones who could have revival, except that they do not mean business. They have a good Lord, good Devil; milk-and-cider; half hot and half cold; half in and half out kind of religion.

Down in Texas a good many years ago I asked a man, "Are you a Christian?"

"Why yes," he said, "I've been a Christian off and on for forty years." Off and on! That is the way with many other Christians, too.

The Lord says in this passage of Scripture, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my

mouth." He says, "I will vomit you out. You are lukewarm. You do not mean business!"

Brother preacher, if we want a revival in this country we must begin to work where the trouble is; that is, on the saints of God in the good churches, among the Bible believers. Revival is being blocked there these days.

If you really meant business, there are enough Christians in this place, with the Christian tradition and background and training that you have, to start a revival flame that would sweep over Chicago. But, like a lot of other Christians, you are lukewarm; not cold and not hot. I think God has called me to take the gospel pitchfork, heat it in a furnace seven times hotter than Nebuchadnezzar's and go up and down the country, poke people and make them get in or get out, be for God or against Him, be for the gospel or against it, be for revival or against it, and say so—mean business or get out! That is what God wants these days.

Isn't it strange that when the Lord Jesus dealt with a poor fallen woman taken in adultery, He said to her, "Neither do I condemn thee: go, and sin no more?"

Isn't it strange that He had not one word of rebuke for Zacchaeus when he slid down a tree to meet Him? Zacchaeus had been a crooked tax collector, robbing the poor, making money by false pretenses and sometimes by violence. He slid down that tree and said, "Lord, I'll make it good, I'll repay fourfold, everybody I've wronged; I'll give half of my goods to the poor." Jesus had not one word of scolding, but rather, He said, "All right Zacchaeus, I'm going home with you for dinner. Come on; let's go."

Isn't it rather striking that when the Lord Jesus found the man with a legion of devils in him, He did not have a harsh word to say?

When the woman who was a sinner came and wept over His feet, isn't it strange that Jesus said, "Great is thy faith. You can have what you want?"

Yet when Jesus came to talk to the church people, the church people who tithed and prayed, the church people who kept all the rules, He turned to them and said, "Woe unto you scribes and Pharisees, hypocrites... ye shall receive the greater damnation" (Matt. 23:14). He said, "You are like a fine bowl. Outside you are washed clean; inside you are full of dirt. You are like a whitened sepulchre. Outside you are white-washed and pretty. Inside you are full of dead bodies and stench, with maggots gnawing on dirty bones."

God had His strongest words to say and the dear Lord Jesus had the sharpness of His tongue reserved only for the pretenders who are outwardly righteous but who had no zeal for God.

Oh, today we need a real reviving of holy fervor and tears and concern among the people of God.

How God Feels About Lukewarm Lives

Next the Saviour says, "I would thou wert cold or hot." You say, "Do you mean that the Lord Jesus would rather have a man cold than to have him lukewarm?"

Yes, sir. He would rather have him hot. But if he is not hot, then let him be cold; do not let him be lukewarm.

Do you know what hinders these days? Somebody says, "My, we have thousands of Christians in the churches in Chicago." Yes, sir, we have too many. And I do not necessarily mean that they are not saved; I mean we have too many Christians of the kind we have. A lot of you people ought to get out. You do not mean business. You never win a soul. You never read the Bible through. You back-seat hangers-on, you who drift in here, sit around the edges and chat a little! You have

no burden for a revival, no burden for soul winning. The Lord says it would be better for you to get out. You hinder more than you help. He says, "I would thou wert cold or hot."

It is one of the terrible, heart-breaking things that everywhere I go there are the lives of Christian people denying and contradicting and hamstringing every gospel message I preach. Everywhere I go I find that if I say to a fine lad, "It is a wonderful thing to be a Christian," he thinks, though, he does not say so, "Well, my dad says he is a Christian, but it certainly doesn't seem wonderful to him; my mother says she is a Christian, but it certainly doesn't seem wonderful to her." So I have to pull lost sinners over the carcasses of poor, halfhearted church people who do not mean business, who have no lilt in their voices when they sing, no glory in their faces day by day, no holy sacrifice in the way they give.

The Lord says, "Get out if you do not mean business!" He says, "I would rather you would be cold than lukewarm." Why don't you say, "I'm not for God; I've just been pretending"? Why don't you say, "I don't believe the Bible"? Why don't you say, "I'm really practically an infidel; there is no use pretending"? Why don't you say, "I'll get out if I can't get in, if I can't mean business for God I will mean business for the Devil"? The church of God, the work of God, the soul-winning emphasis would be better off if some of you would throw up your hands and say, "I'm not a Christian. I'll run with the drunkards and harlots instead of pretending to be for God, instead of being halfhearted hangers-on, back-seat Christians with a good Lord, good Devil, milk and cider kind of Christianity." The work would go better without you!

In the past I have gone to many a town in an independent revival campaign with not a preacher back of it, and with only three or four or five or a dozen Christian people meaning business and yet have had more people saved than in revivals where all the churches we could get together were co-operating. I am for the churches. They ought to be in revivals. The permanent results of a revival are better when the churches and preachers cooperate. But the plain, simple truth is that most of the members of the churches are a hindrance to revival, not a help. Most of you here at the Tabernacle are a hindrance instead of a help. You come and put in your quarter. You come and do your little chores in a halfhearted, languid way. But you do not have any zeal, any burden, any tears, any passion, any heartbreak. So God says to you, "Why don't you get in or get out? I would thou wert cold if you are not going to be hot. I would rather you would be cold than just lukewarm!"

When the Lord Jesus said, "I will spue thee out of my mouth," what did He mean? He meant the utmost disgust. He meant: "You are an abomination to Me. You grieve Me. You dissatisfy Me. You make Me sick. I can't put up with you. I can't abide you!" But what else did He mean?

I do not think He meant here that He was going to cast your soul into Hell. The Bible says, "He that believeth on the Son hath everlasting life" (John 3:36). If you have trusted Christ you have not only life; you also have everlasting life. The Spirit of God lives in your body. You belong to God. God is not going to send you to Hell. He may whip the daylights out of you—and I hope He does do that to some of you. But He is not going to send you to Hell. He did not mean that here. God did not say to those who have been born again, "I'm going to break My promises and send you to Hell." The Bible says, "If we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:13). Even if we get to where we doubt and fear, God is still going to do right.

I think He meant the same thing here that is meant in I Corinthians 9:27 where Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to

others, I myself should be a cast-away"; lest God should say, "Paul you used to preach but you have gotten to where you do not mean business; Paul, you sort of round the corners now; Paul, you take it easy now. You do not have the tears you once had, do not get beaten up as often as you once did. I can't use you any more." Paul said, "Oh, after what I've seen, after God has blessed by preaching, wouldn't it be terrible if He should lay me on the shelf and not use me any more! So I buffet this old carnal nature. I beat it back and blue and keep the old nature under. I must keep myself so God will use me or He will lay me aside, lay me on the shelf." How many times that has happened to Christians!

I know preachers who are college and seminary graduates, preachers who once won many souls. They are just as scholarly as they ever were. They have personality and everything else. But they do not win souls and are not blessed of God any more. What is the matter? God has laid them on the shelf.

There are people here who when you were a young Christian you were happy. When I first came to this tabernacle you did not have a concrete floor. There were big rough benches instead of these nice seats. Things were not as nice then as now. But some of you people had wonderful zeal for God. Some of you spent hours going out to see people in personal soul winning. You do not do that any more. You have lost your first love. Maybe God has laid you aside. I do not mean He is going to send you to Hell. But God vomited you out because you were lukewarm. He says, "I will spue thee out of my mouth."

A Christian is in great danger of coming to where the fire does not burn hot and God cannot use you, and then being laid aside because you disgust God with halfhearted service. Of all the sins in a Christian, this is perhaps the worst. A lot of people feel that it was so terrible for Peter to lose his temper, or to get scared and curse and swear and deny Jesus. I think so, too. But I do not know that that is as bad as lukewarmness and halfhearted Christianity. Isn't it rather remarkable that the Bible itself never holds up that sin of Peter's as so terribly bad but holds up lukewarmness and halfheartedness and compromise as the thing that God hates so much? God says, "I'll vomit you out of My mouth. I can't abide you!"

Now, what are some of the sins that may be a sign of lukewarmness?

Unconcern About Holy Living a Sign of Lukewarmness

First of all, it may be that you are lukewarm about holy living. Many Christians say they are born again (and I believe them), say they believe the Bible (and I believe them), yet are not concerned, are not red-hot about a holy life. I do not claim to have had the carnal nature eradicated and I do not claim to be sinless and perfect. But I want to be. ought to want to be. And one glad day I will be. Somebody asks, "Do you believe in sinless perfection?" I sure do Christians. But I don't practice it. I will practice it one day!

But listen to me! There is no excuse for a Christian's not wanting to be holy, not striving to be holy, not following after holiness. I wonder, are you lukewarm about a holy life? I do not mean being respectable. You are respectable; you do not get drunk. But let me tell you something: unless you have dealt with people on a credit basis you do not know how many crooks there are in pulpits and church pews. In our Book Club we send out hundreds of books. This month we sent out about twelve hundred. All of them have to be sent with a bill. After two books have not been paid for we put the names in a special file and do not send those members any more books until we have collected that money. Preachers and Christian people run book stores (we deal with about three thousand book stores), and you would be surprised as the number of nice, pious Christians who sing in the choir and do other Christian work,

(Continued on Page 3)

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Lukewarmness

(Continued from Page 2)

yet beat their honest debts. Some of you are the kind of Christian who would not pay for your radio if a man did not come after the money and get it before you spent it.

Some of you are the kind of Christian who does not get along at home, will not obey your parents, etc. Some of you wives claim to be good Christians, yet at home you are a rebel. You break your marriage vow every day before Almighty God. You are a rebel, I say, and a sinner. You are living in constant rebellion because you will not obey your husband. A woman who is not a good wife is not a good wife is not a good Christian. A son who is not a good son is not a good Christian. A daughter who is not a good daughter is not a good Christian. A husband who is not a good husband is not a good Christian. If a lot of you people here today do not go and pay up honest debts, if you do not have a holy zeal to do right, to keep your vows, to keep your promises and pledges, to pay your honest bills, then you need not talk about being a soul winner. What is wrong with you is that you are just fundamentally crooked and dishonest. You just do not obey the rules. Oh, how many Christians are lukewarm about the matter of holy living!

Neglect of the Bible, Second Sign of Lukewarmness

How many of you are just lukewarm about the Bible? Everybody in this place believes the Bible. It would be a strange thing, a shocking thing, if it should turn out that you had a single Sunday School teacher here who did not believe all the Bible. Sure, you believe the Bible is the very inspired Word of God. But how many of you have read it through—I mean every genealogy, every line of the Old Testament and New Testament? Do not lie to God now! How many of you have read the whole Bible, every line, at least one time? (Some hands are raised.) Wait a minute; I thought this crowd believed the Bible from cover to cover. Isn't it a strange and shocking thing that not even half of you ever even read the Bible through one time? You are fundamentalists. You are Bible-believers. Yet not half of you ever read the Bible through one time! You do not mean business for God. You are lukewarm about the Bible, the very foundation of our faith. You have not even read all the Word of God!

Somebody says, "I haven't been saved very long." Well, it doesn't take so long to read the Bible through. As the director of a book club and an editor, I am compelled to do an enormous amount of reading. But don't you think it would be a shocking thing for anybody who reads, as I do, at least two or three books a week, not to read the Bible through in less than a year's time?

What about yourself? Listen! By reading the Bible fifteen minutes a day, you can read it through in less than a year. By reading three chapters every weekday and five chapters on Sunday, you can read the Bible through in a year's time. You can read one chapter a day in the New Testament or in the Psalms and three chapters a day in the Old Testament and read the Bible through in about ten months. If you spent anything like as much time as students spend in one class—any class in school to get by—you could read the Bible through in a month's time. You do not mean business about it, that is all. The real truth is that you do not love the Bible. You believe it, sure! Devils also believe and tremble. Every demon out of Hell believes the Bible. Sure! That you believe the Bible does not necessarily make you any good. Your trouble is not your poor cracked head. Your trouble is your poor, cold heart. What God wants you to do is to learn to have a holy passion about the Bible!

What do you suppose is the most familiar and best loved book

in the Bible? Everywhere I have asked that I have found that some like Isaiah or the book of Luke or the book of Acts. But the two books that are most loved everywhere are the Psalms and the Gospel of John. I wonder how many of you seem to enjoy best the book of Isaiah? How many of you think you like best the book of Romans? (Some hands are raised each time.) How many of you like the little book of Ephesians? Well, some do. How many like best the book of revivals, the book of Acts? During parts of my life that has been the sweetest of all the books to me. How many like best the book of Luke? How many like best the book of Revelation—that is about your size; isn't it? How many like best the Gospel of John? How many like best the book of Psalms? It is pretty close.

Now, these are the two most popular books everywhere else and the two most popular here. How many of you know how many chapters there are in the Psalms? (Hands are raised.) There is my wife and my secretary and four others of you. You sure revel in the Psalms, don't you? You don't even know how many there are!

How many know how many chapters there are in the Gospel of John? Why, what is the matter? John is certainly the most popular of all the Gospels. It has the most famous verse in the whole Bible. It has the third chapter on the new birth. It has the famous fourteenth chapter, the comfort chapter. It has the most extended story of the crucifixion, in some respects, and has more of the plan of salvation than any other book in the whole Bible. And only about half a dozen of you think you know how many chapters it has!

I am just saying that you are not red-hot about the Bible. You do not read the Bible much. The plain truth is, you do not mean business about the Bible. I do not wonder that God vomits people out who feel that way about His Word. Oh, the Word of God! O God, give us a concern for it!

Just believing the Bible is not the main thing. That is not what the Bible commands us to do. Where in the Bible does it say, "Believe the Word"? That is not what it says. It says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night . . ." (Josh. 1:8). It says, "Therefore shall ye lay up these my words in your heart and in your soul . . . ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates" (Deut. 11:18-20). It says, "Blessed is the man that meditates therein day and night" (Psa. 1). Oh, the Word of God! To believe it is not enough. It will not do you much good to believe the Bible if you do not love it, do not read it, do not meditate in it, do not delight in it.

"Well, I read it, Brother Rice, but I just can't remember it," you say. Yes, when I have read it and was not interested, I did not remember it either. When you read it without your heart being in it, you won't remember it. Isn't it strange that you can remember other things but cannot remember the Bible? No, it is not strange. If you ever get on fire about it and read it, and love it, if you quote it to yourself and hide it in your heart, you will get to where you can remember it. No, you do not love the Bible. You are lukewarm, as are so many of us, about the Word of God.

Are You Lukewarm About the Service of God?

What else are Christians lukewarm about? They are lukewarm about the service of God, the church of God, the work of God. Let me say a thing I feel I ought to say. Brother Pastor, this is one of the very few places I ever come where people do not come down to the front to hear me preach. I am accustomed to hav-

ing people nearly everywhere I go crowd down to the front to hear me as if they thought they would rather enjoy it. I believe a preacher is a man of God, that people ought to turn their minds away from other things and come down and get a blessing. I know why people scatter in the back of the building. Your heart is not much in the service and you want to be able to get out easily after you have talked a little bit. Your heart is not in it, I say. You are the back-seat kind of Christians. Where I preach I am accustomed to having people come down to the front. If the building is filled, the front seats are filled first. I am not so much concerned about how you feel toward me. You feel that way about other preachers, too. You feel that way about your pastor. You are just lukewarm hangers-on. You drift in and drift out. Your children run back and forth during the services because you are that kind of Christians. You are lukewarm about the house of God.

There is another word which I think I ought to say. This is a wonderful place of influence, but I am rather shocked that you have had two or three weeks of emphasis on the matter of tithing and yet have had only a little over a hundred people to set out to tithe. I think you people ought to have more burden about it than that. Lukewarm about the house of God! Lukewarm about the work of God!

Neglected Prayer Life Shows Lukewarmness

What else? I wonder: are you lukewarm about your prayer life? I do not know. I am not the one to say. But are you lukewarm about praying? How much do you pray? Oh, too little, too little I pray!

Oh, lukewarmness about prayer! People go through form and rigmarole, do a lot of palavering, use a lot of long words. You talk nice theology—as if God didn't know all about that. But you come without any tears, without any trembling of lips, without any agony of soul, without any pleading and supplication. You do not mean business when you pray! If you did you would get more from God. Check on your own heart. Are you lukewarm about praying?

In the Bible there are some shocking things said about prayer. Paul said, "Epaphras labours fervently for you in prayers" (Col. 4:12). The word labours in the Greek meant to agonize. The meaning is "He agonizes for you in prayer."

Jesus went into the Garden of Gethsemane "and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). The amazing thing is not that it was blood. The point I want you to see is that when Jesus prayed, He sweated. He worked at prayer. Do you have so much fervor that it means tears, trembling, sobbing, sweating? Do you? Is that what prayer means to you? If not, then you are not praying much.

I have been in some great revivals, but I have never been in a great revival where it did not turn out that there were many people who learned to weep before God, who had a burden of soul before God. A woman would come and say, "Brother Rice, I didn't sleep last night. All night I prayed for my husband [or for my boy] and I believe God is going to hear me."

During one revival a pastor came and woke me up about five o'clock one morning and said, "Brother Rice, we are going to have a revival!"

"Well, that is fine. Where in the world have you been?" He was in his overalls. Up to his knees he was wet with the dew. His shoes were soaking wet. I said, "Where have you been and how do you know about a revival?"

"After the service last night I went to milk the cow. Then I thought, 'What is the use of going to bed?' So all night as I walked through the fields and pastures I looked up at the stars and prayed and cried. Then I knelt down in the dewy grass and prayed and cried. I spent the whole night in this manner. I have just gotten the victory. We are going to have a revival!"

Oh, that night the windows of

Dr. Bob Jones Says:

I have just received one of the loveliest letters I have ever read. It is from Mrs. L. C. Spears of Seneca, South Carolina. This is the letter:

This is to make application for admission of my grandson, Donald Timothy Currey, Ypsilanti, Michigan, for the 1967-68 term—earlier or later—and the enclosed check is to be applied on the registration fee. Tiny Tim, now three weeks old, is the son of Hope Speares and Don Currey, each of the class of 1945. I am not as young as I was some sixty-two years ago and should like to take care of this now. If you regard this favorably, please, one day when you have time, write Tim. May the Lord continue to bless you and your great work.

Mrs. Speares' daughter, Hope, came to Bob Jones University when it was Bob Jones College located in Cleveland, Tennessee. She finished school, was a good student, did good work, and lived a good Christian life. Her husband, Don Currey, also attended the college in Cleveland, Tennessee; and he did good work, lived a good Christian life, and made a good academic record. They fell in love and were married. He is a minister of the Gospel in Ypsilanti, Michigan.

The feeling in the heart of Mrs. Speares, who wants her grandson to attend Bob Jones University when he grows up represents the attitude of heart of hundreds of fathers and mothers in all sections of America and in other lands. These parents thank God not just for the academic training but also for the Christian philosophy of life which their children receive in our university. We have enough fathers and mothers who appreciate what the university has meant to their children to keep our school filled to overflowing. The devil is against us. The modernists are against us. Some jealous fundamentalists do not seem to be able to forgive the institution for its unparalleled growth. But our "boys and girls" and their fathers and mothers who know the purpose and spirit as well as the wonderful results the school has accomplished and is accomplishing

stick to us and will keep sticking to us in spite of the world, the flesh and the devil.

My Christian friends, we are again appealing to you for your co-operation in helping us build our million-dollar Student Loan Endowment Fund so that in years to come worthy young people who have limited financial resources may attend this school and have the same advantages that students have who do have the money to pay for tuition, room, and board. We do not know what may happen in coming years. Little Tim's father and mother may die; or if they do not die, since Tim's daddy is a preacher, little Tim may need some financial assistance to go to school. Little Tim may be a missionary, a preacher, or an evangelist. We do not know what may happen in seventeen or eighteen years from now. If the Lord tarries, there will be a great many little Tims growing up in the next seventeen or eighteen years who will want a Christian education; and we want all of these little Tims to be able to come to Bob Jones University if they are the type little Tims that can be trained for Christian leadership. We do not want any of them turned away because the school has no way of helping them. We could fill this school with students who are able to pay in full and pay more than we are charging for room, board, and tuition fees. This school could have an easy time financially. All it would have to do would be to set up the price and cater to just the students who are able to pay. But this institution is in business to do the most good possible for the most people possible. We are counting on your helping us raise this million-dollar Student Loan Endowment Fund. Some of you have already helped us, but you are going to help us some more. Some of you have been putting it off, but you are going to send your contribution in. Now is the time to send it. We are counting on you. Don't disappoint us. Thank you and God bless you.

BOB JONES
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God's Remedy for Lukewarmness

Now, what shall we do about this lukewarmness? The Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God means, "You need a new vision of lost souls, of people going to Hell." O God, give us a compassionate heart! What a shame for Christians who never weep over sinners! What a shame for Christians who never lie awake at night and weep, who have no trembling of lips, no burden, no sleeplessness because of lost souls! God says, "You had better get some real ointment, the ointment of God, and anoint your eyes that you may see!" Oh, the blind Christians in Chicago!

The white raiment must represent holy living. Perhaps the true gold would be the power of God. God give it to us today!

Are you guilty of the sin of lukewarmness? I wonder if you would like to acknowledge to God today that you have not been on fire as you ought to have been, maybe not as you once were; that you have been lukewarm; that you have been halfhearted about soul winning and the Bible and these other matters?

PRAYER: O God, breathe upon Thy people today. Send a holy unction upon us. Forgive us our halfheartedness. Forgive us our coldness. Forgive us the singling with no lilt and the prayer with no burden and the preaching with no fires and the daily living with no breath of Heaven upon it. O God, forgive Christians who do not delight in Thy Word and who do not wait on Thee in prayer. Make us to be Christians on fire! Thou canst do it, Lord; we cannot. Do it! In Jesus' name we pray. Amen.

Heaven were opened in Dill City, Oklahoma! The power of God came down and multitudes began to turn to God. I know as well as anything that the man who learned to pray and mean business turned the tide that night. He knew it, too.

Yes, if God's people learn to pray with the concern Christians ought to have, we can win souls, we can have revival. Are you lukewarm about your praying?

To Not Win Souls Proves We Are Lukewarm Christians

Are you lukewarm about soul winning? You argue, "Well, it is hard in Chicago!" Yes, everywhere I go, I hear that same story. It is hard everywhere. But God is still able. The Holy Spirit can still convict sinners. The trouble is not with the Holy Spirit, not with the Bible. It is not even with lost sinners. The trouble is with Christians. If Christians everywhere would only mean business!

A man who went to Calvary Baptist Church in New York City and had a wonderful revival told me the secret. "One woman was the key to that revival. I called the workers together and urged them to help me win souls and pray. One woman got on fire. The next night she brought three people and they were saved. The next night she brought seven. The next night there were five. By that time others began to catch on and a great revival broke out."

There are people in this town you see and yet to whom you never talk about their souls. I know there are people upon whom you do not press the need for Jesus Christ. You do not have a tear. You do not have a broken heart. You do not wait before God.

Somebody says, "I'm afraid they would not listen to me." They would if you were brokenhearted. They would if you went weeping. They would if you meant business. I wonder how many are lukewarm about soul winning? May God speak to your heart!

"What Shall I Do Then With Jesus?"

(Continued from Page 1)

tion, but I still have Jesus on my hands."

Pilate was very near the line. He tried to reason with them. Then he arose from the throne, took Jesus by the hand, led Him out in front of them and asked, "What shall I do then with Jesus which is called Christ?"

So I lead Him out before this audience tonight and ask you the same words Pilate asked the crowd that surged around the throne that day.

Pilate was confronted, my friends, with difficulties. He had many things to encourage him. He had his wife's dream. The story of Mrs. Pilate is very briefly told in the Bible, in one verse of Scripture. It is no evidence of her worth and character as a woman that God condescended to reveal Himself in a dream to her. He revealed Himself in a dream to Pharaoh, to Nebuchadnezzar. Yet for all we know, Mrs. Pilate might have been a very reverent, devout woman, constantly on the alert to save her husband from the difficulties into which she knew his miserable, pliable temper would lead him. Somehow, while she slept, God worried her by a dream. What He revealed, I do not know. Presumably it was about Jesus and the part her husband was to play in this tragedy. (They couldn't put Him on the cross without the consent of Pilate.)

She sent a messenger to Pilate with the plea: "Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him. Have nothing to do with him."

So we have the personality of Jesus. Never had such a personality appeared before Pilate for sentence. There He stood in His calmness, in His purity, in His power — more beautiful than a dream of Pericles.

I am frank to tell you that if I were on a jury, the personality of the man would have a big drag with me—almost as much as what the man on the witness stand would say. If I were called upon to try a man like Bryan, or Roosevelt, I am frank to tell you that his personality would have a tremendous drag with your Uncle Fuller.

Pilate had the personality of Jesus. He had the miracles of Jesus. I do not know that Pilate had ever witnessed Christ's performing a miracle. I do not know that Pilate had ever seen a man or woman who had been a recipient of the power of Jesus. Positive am I that he knew about the miracles, for they were current conversation. There was no section of the country where he could not find somebody whom Jesus Christ had benefited, either by opening their eyes or curing their lameness.

So while certain things influenced Pilate for Jesus, other things discouraged him. And while God is trying to bring influence to bear toward making you a Christian, the Devil is bringing influence to bear toward keeping you away from Jesus.

So Pilate had these things to consider: first, what would the Jews say? The Jews were at this time under the control of the Romans, who were severe in their exactions; and Pilate was the very triple essence of severity. So harsh was he that some of the influential Jews had gone to Rome to intercede with Caesar to have Pilate recalled and a more kind and humane man placed over them in Jerusalem.

Cowardice the Cause

Pilate knew that these Jews had no use for Jesus. He also knew that if they heard that he had thrown his influence on the side of Jesus, it would only increase their enmity and their hatred and they would bring stronger influence to bear. Pilate figured: "These Jews up at Jerusalem have no use for Jesus. They say He is a fraud. If they hear that I say He is not a fraud, then they will have no use for me. But if they hear that I have denounced Him, I will win their friendship, they will withdraw their opposition and I will hold my job."

Pilate was willing to let that gang nail Jesus Christ to the cross in order to keep their friendship and hold his job. All over the land today there are people who are willing to do the same thing for a trifling reason. Pilate, my friends, asked himself: "What would the Jews say about it?"

Pilate should not have yielded to their clamor, but should have been willing to sacrifice his office and his life to avoid convicting Jesus Christ, an innocent Person. It was that Jewish hierarchy that threatened old Pilate as an officeholder.

Pilate was a stand-pat, free-lunch, pie-counter, pliable, plastic, lickspittle, rat-hole, tin-horn, weasel-eyed, ward-heeling, grafting, whiskey-soaked politician of his day, pure and simple. Old Pilate was a direct product of the political system of Rome. He was a typical machine politician. And there is no more low-down scoundrel on earth than a mere typical machine politician.

It wasn't the common people who led the mob. They heard Him gladly. The common people shouted, "Hosanna!" They pressed upon Him to hear the Word of God. The common people plucked branches from the trees, tore the flowers from their stalks and paved His way with mementos of esteem. They tore off their garments and threw them at His feet for paving stones as He went down the streets of Jerusalem. The common people? No! The temple thieves, the high priests, the elders, the scribes, the Pharisees, the hierarchy possessed the delegated power and used that power in defiance of common people. They made a mistake when they gave the dirty pups the power.

So, "What will the Jews say?" Listen, "What will Caesar say?" (Caesar's word was law.) Pilate says: "If Caesar at Rome hears that I have let Jesus go, and by that act admitted that I believe His claims are just, He won't stand for it; so off will come my head; I will surely lose my job. But if Caesar hears that I say this man Jesus is a fraud and that I let them put Him on the cross, he will know that I am at my job, working for the interests of Rome. I will win Caesar's favor and keep my job."

Oh, he was willing to sacrifice Jesus Christ to please old Caesar and to please the gang that had no use for Jesus Christ. I despise a man like that. But, hold on! I don't have to go back to old Pilate—I don't have to go out of this city to find people of the same low-down type as was old Pilate.

Pilate often heard of Jesus; no doubt he was prejudiced against Him, and was longing for the

chance to pass sentence against Jesus. I have imagined the look of wonder that must have swept over the face of Pilate as Jesus was ushered into his presence. Pilate turned to Him and said: "Art thou the Son of God?"

Jesus answered: "I am." He was either the Son of God, conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; or He was a bastard, for He was born out of wedlock. He was either conceived by the Holy Ghost as He was an illegitimate offspring of a Jewish harlot.

Christ Divine in Birth

Away with your damnable Unitarian theory that makes Jesus a bastard! My mother taught me that the Good Book didn't lie. And if Jesus Christ wasn't the Son of God, it does lie. My mother taught me that a good man didn't lie. And if Jesus Christ wasn't the Son of God, He was a liar, and all the teachings of the Bible are false.

It would take an unearthly imagination—something like that of Jules Verne or H. G. Wells—to imagine and picture what history might have been had a strong press existed at the beginning of time. I have often tried to imagine how different the early history might have been had there been in Jerusalem at that time a great Jewish daily, a string of popular newspapers down through Asia Minor — a Hebrew Lord Northcliffe, or a Jim Keeley of the Chicago Tribune, or a Pulitzer or a Hearst. Jesus would have been the newspaper sensation of His day. I know newspaper men as well as I know any men in America today, and there is no other crowd on this planet more quick to detect a fraud or to rise more quickly and stand by righteousness and loyalty and sincerity than the newspaper men. The way Jesus Christ saw through sham and veneer; His straight-from-the-shoulder blows against the vested wrongs of His day; His biting, sarcastic epigrams and transparent sincerity and His big, open-hearted mannerism would have won the heart and love of every reporter in Jerusalem had they been there.

A reading of the New Testament makes it mighty clear to the ordinary mind that Jesus, at the time of His crucifixion, was mighty popular with the masses. The common people heard Him gladly. Only a little while before His crucifixion Jerusalem turned out en masse to hear Him, and they gave Him a popular reception. The only way that miserable little clique of Jerusalem politicians and high priests could escape the wrath of the masses was to railroad Jesus Christ through under cover of darkness. They knew that the proposition to crucify Jesus would never have stood the referendum test; they knew that Jesus would have beaten them to a frazzle if they had ever put the thing to a vote.

Just imagine what a hard time those high priests would have had, had there been a syndicate of newspapers playing upon the front page a three-column display headline about the villainy of that little crowd of religious bigots and crooked politicians who were intent on murdering Jesus Christ, the One who stood for the common people as no other man in history had stood and no other man in history ever will stand.

So old Pilate called for a basin of water, walked out before the crowd, washed his hands and said: "I wash my hands of His blood."

I find no fault in Him."

If he had washed his old black heart at the same time, he would have been a clean man.

There has come from across the seas a book bearing the strange title, *Letters From Hell*. The introduction was written by George McDonald. In that book Pilate is represented in the lost world bending over a stream of water. (I think the author must have gotten his wires crossed. A stream of water in Hell would be the limit, according to my idea. That is just like the average fool novel writer anyway.) Pilate is represented bending over, dipping his hands in the water. Some one touches him on the shoulder and says: "Will they never be clean?" And with a shriek of agony that rang through the lost world he cried: "Oh, will they never be clean! No!"

Poor Pilate! The blood of Jesus has been on you for nineteen hundred years in Hell. It will be on you through an unending eternity. You had your chance that day in front of the gang in Jerusalem, but you were willing to let them nail Him to the cross rather than stand by the side of Jesus Christ and His truth.

"What shall I do with Jesus which is called Christ?"

He didn't have the courage of his convictions. He was convinced that Jesus was right. Oh, if Pilate had bared his back and said, "This man is on the level; you can take me and crucify me, but you can't touch one hair of His head"—he would have taken his stand in the same company with Joseph of Arimathea and other famous men. We would have been glad to name our children after him. But tonight we speak his name with ignominy and repulsion. He had his chance. He was a miserable, white-livered coward.

Now, when old Pilate heard that Herod was in town he was glad to get rid of Jesus. So he shoved Him over to Herod. Herod thought that Jesus was sort of a sleight-of-hand performer — legerdemain, Chautauqua entertainer and had a bunch of high rollers; so he asked Jesus to come up and perform a few miracles just to entertain the crowd. Jesus answered the old fox never a word.

So they secured Him and sent Him back to old Pilate. Herod had heard John the Baptist preach. John had said: "It isn't right for you to have your brother Philip's wife." Herod wanted Jesus and his brother Philip's wife, too; but he couldn't have both. So he turned down Jesus and kept his brother Philip's wife, which was against the law.

Is William Jennings Bryan a fool? Is he a believer in Jesus Christ as the Son of God? What are you going to do with the Christ of these Christian men?

Was the late William McKinley a fool? When the assassin's bullet struck him down at Buffalo, fondly and reverently did he pray that he would be spared. When they gave him the anesthetic and the doctors bent over him to catch what might have been his last words, he was muttering the Lord's Prayer. We smiled, dried our tears, shook hands and forgot our political differences.

Then the relapse came and we were informed that he was growing worse. They sent for his wife. He looked up and said: "It's God's will. His way, not ours, be done."

McKinley started to repeat, "Nearer, My God to Thee, Nearer to Thee," and the lamp of life flickered and went out forever.

Down the streets of Buffalo went the funeral procession and the band played, "Nearer, My God to Thee." The railroad track from Buffalo to Washington was lined with people who stood with bowed, uncovered heads and tear-stained cheeks as they sang, "Nearer, My God to Thee."

I journeyed to Canton that I might be present at the funeral. Five hours I stood on the street corner, opposite the Stark County Courthouse where his body was to lie in state. The booming cannon told us that the funeral train (Continued on Page 5)

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If I Were Young

(Continued from Page 1)

an evangelist in this day, not to quarrel with people, upbraid them, scold them, or show bad temper in dealing with them. My effort would be to so preach and plead and pray, that God would direct the course and take care of the results.

This is a day of mass revivals. Practically every major city in America is either planning one or in the midst of such a campaign. Revivals have come back.

The power of other days is being made manifest. The people are attending by the thousands. Were I a young man, I would step into this open door and go out to the people, the common people, the every day people, preaching repentance and the forgiveness of sin.

But why write on? I am an old man. My day is done. My life is spent. I am but dreaming dreams!

(From The Methodist Challenge)

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"What Shall I Do Then With Jesus?"

(Continued from Page 4)

had arrived. Down the funeral procession came, and bands, with muffled drum, played, "Nearer, My God to Thee."

The hearse stopped opposite to where I stood, and the detachment of sailors from the battleship Indiana and soldiers from the regular army drew out the coffin and carried it into the courthouse where it was to lie in state.

Up dashed a carriage. Out leaned that giant of the west, Theodore Roosevelt. By his side was Elihu Root. By his side was Doctor Ritchie. I stood and watched Admiral Croinshield and Admiral Farquhar. Then I saw General Otis, just returned from the Philippines, and General Gillespie, both Roman Catholics, but both earnest, devout Christians who believed in Jesus Christ. By their side walked the finest specimen of manhood I have ever looked upon—Lieutenant General Nelson A. Miles.

Up the steps hobbled my friend, General David B. Henderson, of Dubuque, Iowa, then speaker of the House of Representatives. By his side was William B. Ellison. I stood and gazed upon men from the North and men from the South; Democrats and Republicans of all classes. Then they were given the privilege to walk through, and I was among the first two hundred to go through. When I looked at the dead president's pale, upturned face, my eyes were blinded with tears and I groped my way out of the north door.

I stood there bathed in the perfect sunlight of a perfect September day, and as I stood there I said to myself: "Hail to God! I stand with the best men of this nation when I stand beneath the cross of Jesus Christ, the Son of God."

Great of Earth Christians

What are you to do with the Christ when from the north, the south, the east and the west the trumpet of Gabriel sounds and tried, sleeping immortals creep out of their graves like tired soldiers bivouacking for the night? They will come clambering up the coral reefs, which are but the tombstones erected in the land of tomorrow, and the dark, lowering clouds and the inhabitants of the deep for the only eyewitness to the heart-rending obsequies—then shall the Devil, the arch enemy of our souls, be there to accuse us when God will arise and say: "Hey, demon of the pit of Hell, loose that man and let him go. Don't you see he has an advocate with the Father, even Jesus Christ My Son? Loose him and let him go!"

Then the angel choir shall rise tier on tier and sing, "Loose him and let him go!" The Devil will then take his last and fatal plunge down into the remotest recesses of the abyss of eternal Hell, and up from the inferno below will come the hopeless wail, "Lost! Lost! We have no advocate in Hell."

Lost! What will you do then? You can sit out there now and sneer at me. You can damn me, call me crude, and illiterate; but old man, I have you beat.

Now, our acceptance with God is going to depend on what we do with Jesus. The vilest sinner on earth, if he accepts Jesus Christ, will be accepted; and the very moment you accept Jesus Christ your sins are forgiven. If you reject Jesus, God will spurn and reject you.

In the Bank of England is a machine—a marvelous mechanism. It is used to weigh gold sovereigns. The Bank of England never takes gold for its face value, as our banks do. They always weigh gold because gold will wear off by circulation.

I had a friend out in Illinois who had some \$45,000 in gold. He sent it to the First National Bank of Chicago for deposit. They weighed it for him and it was \$1,500 shy on weight. The Bank of England always weighs gold. A man sits at the machine there, the

gold is dropped through a little slit and falls on a pan. If it is standard weight it tips to the right; if it is a fraction short it tips to the left. It never makes a mistake. Never! It saves the Bank of England hundreds of pounds of sterling every year.

That is nothing compared with the scrutiny that we will have to pass through when we stand before God. We can't muster because of our wealth or intellectual standing. It is because of our acceptance or rejection of Jesus Christ; then our becoming children of God depends on what becomes of Jesus.

There is an insidious heresy: the teaching about the universal fatherhood and brotherhood of man, the teaching that we are all one flesh. But if you are not a child of God, you are a creature of God. We are all creatures of God. (Nobody is a child of God but a Christian.) You are my brother in the flesh; that is, you are human and I am human. But you are not my brother in the spirit unless you are a Christian. God is the Creator of us all, but God is the Father of none but those who believe in Jesus Christ.

Rebirth Necessary

There was one way you came into the world—you were born. There is one way you will get into Heaven—you must be born again. You have had a physical birth. You must have a spiritual birth and that must come through Jesus Christ as the Son of God.

Does Jesus Christ lack anything in your esteem? Wherein does He fail to measure up to your ideal? Where could He improve? What could you suggest that would improve Jesus Christ? I would be very glad to know.

A man said: "If you can find me an absolutely flawless character, I will worship Him." I challenge all the infidels on earth or in Hell to find one flaw in the character of Jesus Christ.

Oh, the Rothschilds, Rockefellers, Morgans, Vanderbilts, Armours, Astors are all powerful in the commercial and the financial world.

Kelvin, Agassiz, Newton, Spencer are all prominent in the scientific world.

Caesar, Alexander, Hannibal, Napoleon, Wellington, Washington, Grant, Lee are all powerful in military warfare.

Mightier in England than the king; mightier in Germany than the emperor; mightier in America than Washington or Lincoln or Roosevelt or Bryan or Jefferson is the name of Jesus Christ.

That is the name that unhorsed Saul of Tarsus. That is the name that knocked him blind on the highway. That is the name that knocked Newton to the deck of the ship. That is the name that holds 500,000,000 of the world's population in its magic grip and power.

It is an encouraging name. Go to the cemetery, to the graves and read the epitaphs on the tombstones of the people who used to rule twenty-five or forty years ago. Oh, none so poor as to do them honor today.

Mighty names of earth will perish. All the great—Caesar, Cleopatra, Nero, Charlemagne, Gregory VI, Catherine de Medici, Catherine of Russia, Louis XIV, Louis XV, Louis XVI, Madam du Barry, Madam Pompadour—are gone.

We will perpetuate it in art. There will be other Raphaels, there will be other Michelangelos, there will be other Murillos, there will be other da Vincis, there will be other Rubens, there will be other Corots, other Milletts, other Munkacsy's to paint "Christ Before Pilate."

We will perpetuate the name of Jesus in art, in literature and in song.

There will be other Cowpers who will write, "God moves in a mysterious way His wonders to perform: He plants His footsteps in the sea and rides upon the storm."

There will be other Topladys who will write, "The Rock of

Ages." There will be other Blisses who will write, "Almost Persuaded." There will be other Fanny Crosby's who will write, "Jesus, Keep Me Near the Cross"; "Pass Me Not, O Gentle Saviour"; "Once I Was Blind—Now I Can See." There will be other Charles Wesley's who will write, "Jesus, Lover of My Soul, Let Me to Thy Bosom Fly."

We will perpetuate it in architecture, Catholicism and Protestantism. There will be other St. Pauls; there will be other St. Peters; there will be other St. Johns, St. Johns the Divine, there will be other Kremllins at Moscow; there will be other Cathedrals at Cologne, there will be other Madeines at Paris.

Oh, you can cut, burn and crucify if you will, but if he who thus dies stands for some immortal truth, his soul will merge from his mutilated casket and go sweeping triumphantly down the halls of time.

Look at the love the pure and holy bear Him. See what an object of love He is with them in Heaven. Look at Him when He got ready to come to this old earth. The angels had to come down to sing to the shepherds, "For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:11).

Look at Him in His baptism of John, when God the Father stopped making worlds and leaned over the battlements of Heaven and said: "This is my beloved Son in whom I am well pleased" (Matt. 3:17).

Herschel the astronomer was a Christian. So were Jonathan Edwards, Blackstone, Gladstone, Washington, Lincoln, Lee, Queen Victoria, Grant—honored in his tour around the world as no man has even been honored before. When Grant reached Jerusalem a feast was proposed for him, and he said: "No, not in this city where my Saviour bled and died. Let me get alone; I want to weep."

Look at the love the pure and holy bear Him.

"What shall I do then with Jesus which is called Christ?"

He Lives Today

I am not worshipping a sleeping Christ in the tomb of Joseph of Arimathea, but a living, ruling, reigning Christ, at the right hand of God, the Christ who is coming to judge the quick and the dead.

"What shall I do then with Jesus which is called Christ?" You ought to have to do because of the sacrifice He made for you.

If Shakespeare should enter this tabernacle, we would all stand up and bow. If Jesus Christ should sweep down that aisle, we would all kneel and bow our heads in humility as He swept by in all His regal splendor.

"What shall I do?" In the battle of San Juan Hill, in the Spanish American War, a rough-rider was wounded on an eminence. He was supposed dead, when he was seen to wave his bloodstained handkerchief as the Krag-Jorgensen and the Mauser bullets were singing their death song back and forth. One of his friends, a cowboy from Arizona, turned to his colonel and said: "Colonel, I will go and save him."

"Oh, Jack," the colonel said, "you couldn't live out in that zone. You would be cut to pieces. I guess he is gone."

But presently they saw the wounded American soldier wave his bloodstained handkerchief again. The cowboy said: "Look, he isn't dead! I will go and save him."

He threw down his Krag-Jorgensen, and throwing his arms to his face as if to protect himself from the bullets, he dashed out into the zone. But what protection would flesh and bones have against steel bullets that could go three miles and pierce through thirty-two inches of solid wood?

He ran out, grabbed his comrade and dragged him over the brow of the hill; then a bullet from a Spanish sharpshooter struck him just above the heart. It went through him as if he were made of papier-mache. He dropped his comrade and a crimson tide spurted from his nose, eyes and lips. He said, "Tom, pard, I'm hit hard. It's all up with me. I wish

The Day of Great Revivals Is Not Past

(Continued from Page 1)

heap dust, and no rain. But God is still able to rain down the showers of blessings upon us in this hour. I love that song because of its characteristic positiveness, where the song writer said:

There shall be showers of blessing,
This is the promise of love;
There shall be seasons refreshing
Sent from the Saviour above.

There shall be showers of blessing,
Precious reviving again;
Over the hills and the valleys
Sound of abundance of rain.

There are three reasons why I believe that the day of great revivals is not past. The pitiful conditions of our time demand that we have a great revival now. Second, the prophets and preachers of the past demonstrate how we can have great revivals. And the promises of the Bible declare that we can have great revivals today.

The Pitiful Conditions of Our Time Demand That We Can Have Great Revivals Now

Notice verse 17 of this chapter in Joel 2: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare the people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

I grant you today that condi-

tion over the land are pitiful to the extreme. The pitiful conditions of our time demand that we have a great revival. The psalmist cried out in Psalm 119: 126, "It is time for thee, Lord, to work; for they have made void thy law." God's law has been made void. There is a godlessness over our nation today as never before. There is a form of godliness and lukewarmness as we have never seen. There is laziness among believers and people are not willing to win souls.

I read recently where a man said that he was asked the question "Is it hard to have great revivals today?"

The man said, "Absolutely not! It is just harder to get people to win souls today than it used to be."

The day of great revivals is not past. The pitiful conditions of our time demand that we have great revivals today. Our churches have no powers, no concern and no tears. It seems that we have been inoculated with a mild sort of Christianity until we are immune to the real thing. Yes, brethren, the pitiful conditions of our time say, "It is time for thee, Lord, to work; for they have made void thy law."

God's law has been done away with in the home. It has been made void in the home. One out of every four marriages result in divorce. The Reader's Digest magazine said recently that if the present trend continues, by 1956, one marriage out of every two will end in divorce. Over the United States in an average year, about 2 million, 350 thousand children are born. I say to you, what kind of homes are those 2 million, 350 thousand children go-

come on! Come on!

Don't sit down; come on. You wouldn't sit down if we played the Star Spangled Banner. Come on! The cross of Jesus Christ is waving over the crowd. Come on, and give me your hand and stand with me.

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The Day of Great Revivals Is Not Past

(Continued from Page 5)

ing to be born into? We need a revival today in our homes because God's law has been made void in the home. The pitiful condition of our homes demands that we have a revival.

In Proverbs 22:6 Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Yes, children need to be trained in the home. That is why we need a revival today.

I was in a revival recently in a northern state. The pastor and I were out doing visitation work. One evening just before the service we went into a modest little home in the section where the pastor was pastoring. We got into conversation with the lady about her soul. She invited us in. We began to talk with her further. She said to us, "I have been a member of a church for ten or twelve years and I have never heard a sermon on the plan of salvation. I want my home to be a Christian home. And about all that my pastor gives is book reviews on Sunday morning, and there are no services on Sunday night, and no services on Wednesday night. About all that my pastor preaches about is some social problem. I want to know the Lord so I can have a Christian home."

While we were talking, there was a little seven or eight-year-old girl running around the room. The mother would say, "Now honey, please keep quiet. These men want to talk to Mama about her spiritual condition. Please don't do that, honey. These men want to talk to Mama." But honey kept running around the room. Finally, when the mother said, "Honey, please stop that," the little girl straightened up real stiff and said, "You shut your trap!"

The mother said, "Now please, honey, don't say that to Mama."

She stomped her foot and again said, "You shut your trap, or I will put you in the garbage can and put the lid on it."

I said to myself, "What a terrible condition this home is in! Oh, how this child needs to be whipped and spanked! This mother needs to know the Bible on how to have a Christian home." I tell you, that little child whom she is calling honey now, is going to break her mother's heart a little later on.

The pastor and I went out the door still not able to talk to the mother. The mother never did spank the child. The mother never did reprimand the little child. As we went out the door, the pastor pulled his hat down on his head with a jerk, and said, "If I had that kid for about three minutes, I would apply the board of education to the seat of knowledge." Amen! What children need today is fathers and mothers with the old-time religion, and who administer the old-time spankings. The reason God's law has been made void in the home is because people have not obeyed the Bible teaching on whipping children. The reason our homes are in the pitiful condition they are in today and we need a revival so desperately in our home is because we have parents who do not know the Lord. I say to you, if we had more spiritual power applied in the high chair, we would need less kilowatt power in the electric chair. My friends, today we have juvenile delinquency over the nation to such an extent that we need desperately a revival. And the only thing that is going to save the American home today is the old-time revival power in the hearts of fathers and mothers.

I say the pitiful conditions of our homes demand that we have a revival today. Recent statistics indicate that eighty-five per cent of the children who get saved are saved because their parents are Christians. Now if that be true, our nation today is in a pitiful condition. The latest religious figures indicate that over fifty per cent of our nation, fifty per cent of men and women, girls and boys do not go to anybody's

church. According to the latest information, 30,000 churches have no resident pastor. In the United States 13 million, 400 thousand do not receive any religious instruction at all. God's law has been made void in the home. We need a revival.

God's law has been made void in the churches. Recent figures reveal that five per cent of the church members do not exist; ten per cent of them cannot be found; twenty per cent never pray; thirty per cent never go to church; forty per cent never read their Bibles; sixty per cent never go to church on Sunday; seventy per cent never bear any kind of church responsibility; eighty per cent never go to prayer meeting; ninety per cent never have family worship; and ninety-five per cent never win a soul to Christ. What a pitiful condition our churches are in today! We need a revival. God's law has been made void. It is time for thee, Lord, to work, because people have made void Thy law.

Sometime ago I was in a meeting in Illinois. We were placed in the home of one of the church members. When we went down to the basement of this home of a member of the church in good and regular standing, do you know what we found? A rathskeller with a bar, with four roses whisky, with the Hiram Walker whisky, four or five cases of Falstaff beer, a slot machine, pin-ball machines, and a dance floor—all that down in the basement of a church member in an Illinois church! I say to you, with members in good standing in a church like that, our churches are in a pitiful condition today. In the churches we need a revival.

I believe that in Revelation the present-day church is described accurately when John said in the third chapter, beginning with verse 14:

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Then it says in verse 20:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We often quote verse 20 as applying to sinners. I think that it does apply to unsaved people in a secondary sense. But to whom was this said? It was said to a church. The Lord is standing outside the door of many churches today trying to get in. Those words were spoken to a church. I believe it applies, too, to those who are unsaved.

From a recent denominational report in one of the largest denominations, I learned that ten thousand towns in the United States have no church whatsoever. Thirty thousand towns in the United States have no resident pastor. The heathen people are increasing over the world at the rate of six million a year more than we are winning them to Christ. The church needs a revival. I think every church of any size ought to have a mission point. I think that many churches ought to have regular Saturday street services in town. We ought to have jail services. We ought to have services in Old Folks' Homes. We ought to have brush arbor meetings. We ought to have hospital services. We need to

have tent revivals. We need every way we can—by personal soul winning and the power of God—to bring a revival to our churches today.

I read a poem recently that thrilled my soul. I believe it expresses in a measure what I am trying to say this morning:

Give us a watchword for the hour,

A thrilling word, a word of power.

A battle cry, a flaming breath,

A call to conquest or to death.

A word to rouse the saints from rest

To heed the Master's high behest.

The call is given, Ye hosts arise

The watchword is evangelize.

To fallen men, a dying race,

Make known the gift of Gospel grace;

The world that now in darkness lies

Evangelize, evangelize.

Someone has said that we have two kinds of people today—those who are evangelical but not evangelistic; and those who are evangelistic and evangelistic. Someone has said that evangelical is truth on ice, and evangelistic is truth on fire. What we need today is truth on fire. We need a revival because God's law has been made void. The pitiful conditions of our time demand we have a revival.

The Prophets and Preachers of the Past Demonstrate How We Can Have Great Revivals

Not only to the pitiful conditions, demand we have a great revival now; but the preachers and prophets of the past demonstrated how we can have a great revival now. We read in Joel 2:13: "Rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." God's prophets and preachers through the ages have demonstrated how we can have great revivals today. Second Chronicles 7:14 is being quoted often these days. We know it: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Act 2:39 says: "For the promise [the promise of the Holy Ghost] is unto you, and to your children, and to all them that are afar off." God's prophets and preachers through the ages have demonstrated to us how we can have revival today.

Now what conditions did they face in the past when they had great revival needs? First of all, I want to say that there is a sort of pious defeatism that is sweeping over our land today. This pious defeatism that we can't have revivals today, this sort of dispensational teaching is really only an excuse for our lack of power. I am a premillennial believer of the second coming of the Lord. But this kind of dispensational teaching today that says we cannot have a great revival is unscriptural, it is wrong and it is sinful. I believe that we can have revival today. I believe the Bible definitely teaches that we are in the last days. But this is no excuse. I know people are saying that we are living in the last days, and we can't get people saved; but the last days all through the Scriptures are characterized as days of great revival where people can be saved, where anybody can have a revival who will pay the price.

Now what conditions did they face in the past? I am not saying that we are growing better and better, that the world is going to finally be converted; but I am saying that we look at the past and think that all they had to do was to announce a revival. They didn't have to pray very much. All they had to do was just open up the church and everybody would come flocking in. They did not have any difficulties and everybody cooperated, everything was fine. In the days past we could have great revivals, but we

cannot have them now.

I have done some intensive research into this matter. And I believe with all my heart that we are living in the day of great revival possibilities just as much as in the past. First, what kind of conditions did they face? They faced sin and wickedness then just like we do now.

Do you think Elijah had a revival set-up when he went up to Mount Carmel? Absolutely not! He did not have an advance committee. He did not have any advance prayer meetings. He did not have any men to go up and advertise. But he had upon him the power of the Holy Spirit. Four hundred and fifty prophets of Baal made no difference to him. Old wicked King Ahab made no difference to him. They had a revival then in spite of the conditions.

Someone asked a friend one time: "How are you?"

The friend replied, "Well, I am all right, under the conditions."

The friend said, "What in the world are you doing under there? Come on out!"

Christians are not to be under conditions; we are to be above conditions. We are to say that God is able in this hour of sin, wickedness and darkness to have a great revival.

Yes, Elijah faced sin. Jonah, when he went into wicked old sinful Nineveh, did not have a place to preach. But in that city of one million, five hundred thousand people, he went three days through it preaching "repentance, repentance, repentance!" He was filled with the power of the Holy Spirit and was a man dedicated to God. And he had a great revival.

John the Baptist, preaching down by the Jordan River, did not have a real "set-up" for a revival. He held a revival in the desert. Folks today say you cannot have one in the summer; you have to have a revival in cool weather. You have to have a centrally-located place. But he took it out from Jerusalem, out to the desert, from the center of population. Everybody stood up. They didn't have pews to sit down in, but they had a great revival. God is still able to bless in this hour like He blessed John the Baptist.

On the day of Pentecost what conditions did they face? The apostles were defeated up to a few days before then. They were discontented and many of them had gone back to their fishing. But they gathered together for ten days of prayer, and the Holy Spirit descended in revival power.

Paul was stoned, was oppressed, afflicted, and cast from towns. He did not have an easy time having revivals. Charles Wesley, the great hymn writer who perhaps wrote more hymns than any other hymn writer of the Christian church, and John Wesley, were opposed, tooth and toenail, by their denomination. They had to hold their meetings in the open air; had to face sin and wickedness on every hand. But God sent a revival because John Wesley had an Aldersgate experience with the Lord. I say they faced sin back there.

Jonathan Edwards, who began the great revival in the New England states many years ago, faced opposition. When he began to have souls saved after that wonderful sermon, "Sinners in the Hands of an Angry God," they circulated letters about him. They brought him before his presbytery. They brought him before the courts and the high mucky-mucks, but he did not stop preaching. They had great revivals, and they had opposition, too.

We come down to Charles Finney (Continued on Page 8)

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WITH THE Evangelists

By the Editor

Evangelist James V. Lamb in Union Revival at Mount Carroll, Ill.

As we go to press Evangelist James V. Lamb of Eldon, Missouri, is in a union campaign with the cooperation of a number of churches in Mount Carroll, Illinois. First reports indicate good attendance, the finest interest that city has seen in many years in revival, and good crowds. We feel sure that God is blessing with many precious souls saved. Full account of the campaign will be given later, God willing. Brother Lamb is a strong Bible preacher, and we are glad he is being used in this union campaign. He is well trained, well indoctrinated, a fervent and Spirit-filled man of strong character and convictions and of genial Christian personality. He is greatly helped by his wife.

Brother Lamb will be speaking in the conference on revival and soul winning at the Baptist State Assembly Ground, Siloam Springs, Arkansas, August 7-14.

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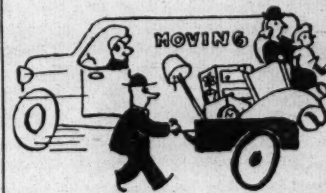
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Joyful Testimonies of Gratitude for Sword Conference

By VIOLA WALDEN

Secretary to Dr. John R. Rice

You should have seen folks gather around the Business Office this morning to try in a small measure to express on paper what they had received this week. Some just gave up after they started, saying the blessings had been too great even to try to record on paper. Almost everyone who handed in their testimonies to me this last day of the conference said, "This is a very poor expression of what has actually happened in my life here this week." But we felt we wanted you who were not privileged to attend the Sword of the Lord Conference, held at Siloam Springs, Arkansas, August 7-14, to have a taste of the blessings by reading some of the testimonies.

One of the sweetest testimonies was made last night in the service when Mrs. Bill Rice told how Betty Ann, who is deaf, came into the cabin yesterday crying. When Mrs. Rice asked what was wrong, she said, "All these people love the Lord!" When her mother inquired further about why she had said this, Betty Ann said, "I can feel it here (pointing all around her) and it feels good." Remember, she cannot hear, but the Spirit of God was so manifest that little Betty Ann, twelve years of age, could feel the difference, and tearfully expressed her feeling to her mother!

We give you only a few brief testimonies below. YOU get in on these blessings next year! Watch for further announcements.

"Siloam Springs" and "The Sword of the Lord Bible Conference"—what wonder words these are! I think they will always have a hallowed spot in my heart and mind. All of the messages, meals and entertainment were good, but the message Dr. John R. Rice brought on Prayer produced what I believe will be a permanent spirit of prevailing prayer in my soul.

"Dr. McCall certainly made 'Hell' real in his message on 'The Lost in the Hands of Sin.' May God keep us continually feeling the flames in this life so that we may keep others from feeling them eternally."

Rev. H. R. Anderson
Lebanon, Tennessee

"I am leaving The Sword of the Lord Conference on Evangelism at Siloam Springs with my heart filled with joy because of the blessings received. The fellowship has been wonderful. This was actually a bit of Heaven on earth.

"My heart was stirred and my life and ministry will never be the same after hearing Dr. John R. Rice preach on prayer and the fullness of the Spirit. Oh, I wish every preacher in America could have heard those sermons! Dr. 'Scotch' McCall warmed my heart as he expounded the truth with power from on High. A pleasant surprise was Bill Rice. Such dynamic, down-to-earth, practical preaching as he did has never been my privilege to hear from so young a preacher.

"The musical part of the conference was superb—Elmer Piper in charge, Scotchie McCall, Jr. and his accordion, Emil Aanderud and his three instruments. It was a real blessing to my soul.

"Thank God for Dr. Rice and the vision God has given him to kindle revival fires in America!"
Evangelist Kenneth Chapman
West Plains, Missouri.

"The Lord has truly been with us. Four of us fellows left Evansville, Indiana, in a 1926 Model-T Ford. We were on our way to Siloam Springs, Arkansas, for The Sword of the Lord Conference on Evangelism. With the help of the Lord our God we crossed the Ozarks in this Model-T. It was a hard pull over some of those mountains. Three of us had to get out and walk up part of the hills; we had to get back of the car up some of the hills, and we had to push it up some of them.

"I had to quit my job in order to come, but it was worth it, and then some. The fire came down from Heaven and touched our souls. We learned something about how to pray and how to win souls and we learned not only how to have the power of the Holy Spirit upon us, but we had the power upon us. We are going back to Evansville and win souls for the Lord."

Milton Carr

Evansville, Indiana
Wesley Methodist Church

"As a Christian layman and worker, it has been my happy privilege to attend many Bible conferences over the country. But I consider the Siloam Springs Conference the most delightful one that I have ever attended. The Assembly grounds—arranged in one of the prettiest spots in Arkansas—gives a heavenly atmosphere itself.

"The harmony of the speakers, music and Spirit made it indeed

a blessed inspiration. Some of America's greatest speakers took part in the conference, and all seem to speak under the anointing of the Spirit.

"I know of no better place to spend a vacation than at the Assembly Grounds in Arkansas. I would recommend that you leave a place in the conference for your next year plans."

K. L. Finley
Golden City, Missouri

"During the past few years I have been privileged to hear a number of leading Bible expositors in Bible conferences throughout the land. I became increasingly alarmed at the effects upon my life. Instead of a greater desire to win souls, I found myself more indifferent toward this task. Instead of a heart-warming, I experienced an ever-increasing coldness. Even my prayers began to lack the simple child-like faith that is so essential in getting answers to prayer. 'What's wrong?' was the continual cry of my heart.

"Praise God, I have found the answer through the marvelous Sword of the Lord Conferences on Evangelism! My heart has been stirred and blessed through the

expounding of the precious Word in 'demonstration and power of the Spirit.' 'Where I was blind, now I see!'

"I'm going home with a holy determination to be more for my Lord. I praise God for His wonderful work through The Sword of the Lord Conferences!"

Emil Aanderud
Rockford, Illinois

"It seems almost impossible for me to express the deep and rich blessings of The Sword of the Lord Conference on Evangelism held at Siloam Springs, Arkansas, August 7-14. The leaders were agreed that this was one of the greatest conferences yet held. The testimony of those present was of one accord that it was eight days of spiritual refreshing from Heaven.

"My own heart was stirred and convicted about several things. The Spirit-filled messages by Dr. Rice on prayer and the fullness of the Holy Spirit for power to witness and win lost souls were greatly used of God. They were given in power and humility. God used them to probe deeply into our hearts. The fervent messages by Evangelist Bill Rice, Dr. Bob Jones, Dr. D. A. (Scotch) Mc-

Call and Evangelist James Lamb added greatly to the spiritual worth of the week.

"I came away with a revived heart and new vows to God to be a better prayer-warrior with God and a much better and consistent witness for the Lord. Many received a fresh burden for the lost, and others were filled with the Holy Spirit's power for carrying the blessed gospel to their own communities and loved ones. God alone knows all that took place in the hearts of the many who attended this splendid conference.

"These conferences are sorely needed throughout every state in our nation. The emphasis of all the sessions was properly placed upon how to have the Holy Spirit's power to do what all of us know we should do. Most of us know how to have a revival and that we should win souls, but we lack the power to do what we know we should do.

"I want to praise the Lord for the privilege of working with Dr. Rice and these men of God. My own life was enriched and blessed beyond measure. God give us many more such conferences!"

Evan. Elmer D. Piper
Greenville, S. C.



Part of crowd of 3,094 filling Kilenhan's Music Hall, Buffalo, N. Y. in union revival

campaign, April, 1944, to hear Dr. John R. Rice.

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Twelve sermons taken down just as they were preached in great revival campaigns. The end-papers show great crowds who heard these messages. The messages are complete and uncut—edited only enough to make them clear and readable. All the stories are still here, all the pungency of speech that keeps Dr. Rice's listeners wide-awake and interested.

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5. The Five Damning Sins Against the Holy Ghost.
6. The Price of a Soul.
7. Born Again—and Know It.
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Sword of the Lord Publishers

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The Day of Great Revivals Is Not Past

(Continued from Page 6)

ney, whom we oftentimes quote. I was reading in his **Revival Lectures** just the other day what they faced back then. Did you know that Charles Finney opposed slavery thirty years before the Civil War? Did you know that Charles Finney's church excluded members who believed in slavery back thirty years before the Civil War? Jonathan Edwards opposed it, and Charles Finney opposed the wickedness of his time. They faced it. Did you know that Charles Finney's church excluded Masons from their membership? In his **Revival Lectures**, Charles G. Finney says that just four years after Morgan wrote his expose, of Masonry, when so many of the pastors got on fire and began to preach against this sin—that four years after that, Charles Finney says one hundred thousand people were saved in that New England section. The "Great Awakening," Charles Finney says, came about because the churches began to oppose drinking, slavery, smoking, the Masonic lodge, and other kinds of worldliness. They faced sin back then, but they did something about it. That is more than we are doing today. The reason we cannot have revival in many churches is because Christians will not pay the price. God can send one, but Christians today need to pay the price.

D. L. Moody is often quoted as a great evangelist, and I believe he is the greatest evangelist who ever lived, outside of the Apostle Paul. D. L. Moody faced hard things in his ministry. People have forgotten about them. I have made a study of D. L. Moody's life. I have some facts in this message this morning that are not in print. I remember reading just a few months ago, when we were in Tucson, Arizona, the newspapers about the great revival which Moody held there. Now remember, at the height of his career Moody held the revival there. They rented a theatre in Tucson in which to hold the meeting. No church was big enough. Then right at the last of the meeting, when everything was at its height and so many people were being saved, a stage company came in and over-bid the people of the Lord and they closed down the revival in Tucson three days before it was supposed to close. Moody did not have everything easy. Moody faced opposition.

In Chicago, Illinois, what did they say about Moody? They called him "Crazy Moody" when he tried to organize a Sunday School. When he went to England they made a charge against his character, etc. Accusations were made that Moody and Sankey were trying to get rich on their songbooks, though neither had ever accepted a penny. They had every right—Moody and Sankey both—but they refused the money. Christians faced opposition back there, but they did something about it. What did they do? Moody faced it; Billy Sunday faced it.

I read recently in the Moody Monthly an editorial which said in part: "The unsaved are not coming. . . . The proof that an awakening is being needed can be found in any Sunday evening service. . . . The unsaved are present in meager numbers, although the service is always devoted to the preaching of the gospel to them."

Now this sounds modern, doesn't it? "The unsaved aren't coming." The saved are coming, but the unsaved aren't. We need an awakening. Now, when was this article written? The article was in the Moody Monthly for October 15, 1904. Who was the pastor of the church about which it was written? R. A. Torrey was the pastor of the church. Who had preached there the summer that this was written? G. Campbell Morgan of London, England, had preached there. Dr. Charles A. Blanchard of Wheaton, College had preached there. James M. Gray of the Bible Institute had

preached there, and W. R. Newell of the Institute had preached there.

Yes, we can have revivals today just like they had back then if we are willing to pay the price.

Now what did they do to promote revivals? We have seen that there was sin back then just like there is now. Perhaps there are some cases where conditions are worse now than they were then, and there are also cases where conditions are better now than then. But we can have revival now because God's Word says we can have revival now.

Turn with me to Jeremiah 3:2, 3: "Life up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed."

Listen, they did something about the rain not falling back then. From a study of a vast amount of material, I find they did three things to promote revivals when they faced great wickedness on every hand just like we do.

1. They Preached Repentance and Turning From Specific Sins.

Notice I said, they preached repentance and turning from specific sins. We have a type of preaching today that says, "I preach against sin," but it does not name anything. So the people do not know what is sinful, and do not realize that there are certain things they ought to quit.

I read recently about a preacher who preached something like this. When he said, people ought to be saved, he said, "Perhaps you have been mistaken, as it were, and you might need to repent, so to speak, or you might go to Hell, more or less." You know, there is a lot of preaching today that isn't definite. It just doesn't name anything. Sure, lots of preachers say they preach against sin, but we need to come out and name the moving pictures, card playing, the dance and adultery and other things of the world—mixed bathing, the Masonic lodge, etc. They preached on specific sins back yonder in days past. That is why they had revivals.

Isaiah 58:1 says: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Now "transgressions" is plural and "sins" is plural. Isaiah says we ought not just to say "sin". We ought to name specific things and tell people they ought to turn from them. We need to get people to return to the place where they will repent of their sins. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God." They preached against specific sins back there and they had revival.

2. They Preached "Praying Through" on The Part of Christians.

I say on the part of Christians. I don't believe that an unsaved person has to beg God to save him. But there are too many Christians today who never do pray through and never get off of a little prayer record, never do get the blessing from Heaven they need.

Oh, I read about Brainerd as he prayed all night long. He said when he got up from his prayer after praying all night, his body was wet with perspiration in his

intense praying for the Indians here in the United States.

I read about John Wesley getting up at four o'clock in the morning and praying until daylight, praying through to God.

I read about D. L. Moody getting up at four o'clock in the morning. R. A. Torrey said in writing of D. L. Moody, that he got up one morning early and was walking around and he heard someone in the study. D. L. Moody had a vast study, a vast library of books. You know, a lot of people believe an evangelist doesn't need to study, doesn't need any books. But D. L. Moody had one of the largest libraries of the preachers of his day. He was up every morning. R. A. Torrey said he went into the study and Moody had been there over an hour praying and in Bible study getting close to God. That is what we need today. We need some praying through on the part of believers, on the part of all of us. That is what they needed back then.

3. They Preached the Fullness of the Spirit for Believers for Soul-Winning Power.

I thank God for Dr. Rice's book on the Holy Spirit. In this book which was printed in part in THE SWORD OF THE LORD there was a list of these men—how each one of them prayed for the fullness of the Holy Spirit. They had revivals back then because they had knowledge and fire.

Someone is always talking about zeal without knowledge. Bless your heart, I like what R. G. Lee said recently about that. He said, "Brethren, I am not half as afraid of a fool on fire as I am of an intellectual on ice." Amen! "I am not half as afraid of a fool on fire as I am of an intellectual on ice." Fever is a sign that the body is fighting, and a chill means that it has given up. Churches are cold today and indifferent and unconcerned. I long to see the day of old-time fire coming down from Heaven—the real holy fire and the real zeal that we need in this hour.

Moody walking down Wall street one day was so overcome with the power of the Holy Spirit that he had to go into a friend's house. He didn't talk much about the experience. He didn't jump up like a lot of folks do today and brag about it. It was a sacred thing to him; many of his books never mentioned it. But he went into this room, and there he prayed and after that experience there with the Lord he said, "I preached the same sermons but there was something different in my preaching. There were a few souls saved before but now the souls stream down the aisles in large numbers."

Two women had come to Moody and had talked with him of the fullness of the Holy Spirit and Moody that day experienced it as he was walking down Wall Street when he had to go into a friend's house because he was afraid of being overcome there in the street. I say, we need the fullness of power of the Holy Spirit. We need to preach on specific sins. We need to pray and keep on praying until we pray through as believers. The prophets and preachers of the past demonstrated how we can have revivals.

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but I would like to read just one or two. Turn back to Joel 2:23 and notice a very interesting verse of Scripture. Joel says in verse 23: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

In the Moffatt translation we have a little different emphasis than we get here. It is a little clearer, I believe. Notice what the Moffatt translation says about this verse: "The early rain [Moreh] he hath given you amply, the winter rain [Gershon] he has poured upon you and sent the latter rain as of old, [Malkosh]."

Now, in Palestine, besides the solar year they have an agricultural year. The agricultural year begins in October and the early rain comes on the crops that have been planted. Then from December to March the winter downpour comes, and then just before the harvest the latter rain falls.

Now what does that have to do with revivals? Look in verse 28 of this same chapter. What does this Scripture mean. What is Joel talking about? For one thing, I think he is talking about the rains, the actual, literal rains in Palestine. But I think it has a prophetic and Scriptural interpretation concerning the Holy Spirit.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."—Joel: 2:28, 29.

Now turn to the second chapter of the book of Acts and we see a fulfillment of Joel the second chapter, beginning at verse 14:

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you and harken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the

name of the Lord shall be saved."—Acts 2:14-21.

What does all of this mean? Simply this: that God has provided showers of blessing for every dispensation, that in the beginning the Holy Spirit was available in power—the first rain, the early rain; then the Holy Spirit is available for the December to March period of the church; and now in these latter days the last rains characterize the days of great revivals. We can expect the showers of blessing to come at this hour. There is not a dispensation in God's Word that power has not been provided for. The Holy Spirit is able to save souls in these last days. In fact, one of the greatest revivals that will ever take place will be after the tribulation period when the Jewish people will be converted. I am praying with you that these days of revival refreshing will come. Right here during these days let us pray:

Lord, as of old at Pentecost
Thou didst Thy power display;
With cleansing, purifying flame
Descend on us today.

Lord, send the old-time power,
The Pentecostal power,
Thy floodgates of blessing,
On us now open wide.

Lord, send the old-time power,
The Pentecostal power,
That sinners be converted
And Thy name glorified.

I am praying for the showers of blessing.

PRAYER:

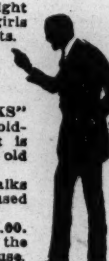
Dear Heavenly Father: As we face the pitiful conditions of our time we are not discouraged because they faced them back yonder in the past, too. We have power today; the Lord Jesus Christ is the same yesterday, today, and forever. The showers of blessing came on the Jewish people's crops in every season of the year, and the day of Pentecost is a sample day for all the churches of God throughout the ages. Every Christian, every believer who pays the price and prays for the power of the Holy Spirit can receive that power. Give us showers of blessings. Lord, we are tired of these little protracted meetings and so-called "campaigns" that turn into "pain." Lord Jesus, give us revivals; give us great revivals in these days where the showers of blessing will fall once again. In Jesus' name we pray. Amen.

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